





REVISION #3  
Bhante Punnaji Lesson on  
**Paṭicca-Samuppāda**  
Antecedental Concurrence




## TYPES OF ANTECEDENCES

**There are 3 kinds of Antecedences:**


- I. Temporal** – eg. striking the bell continuously where every strike is occurring one after another in time.  
( Based on Time – existential )
- II. Spatial** – eg. a row of marbles are placed next to each other one after another in position (space).  
( Based on Space – existential )
- III. Logical** – eg. the English alphabets A to Z where A comes before B, B before C, C before D, and so on.  
( Based on Logic or Necessary Conditions – experiential )

❖ **Paṭicca-Samuppāda** is about **logical antecedence**.

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## PAṬICCA-SAMUPPĀDA




Sanskrit: **"Pratītyasamutpāda"**


- **"Prati"** = coming before, preceding
- **"Itya"** = being
- **"Sam"** = simultaneous
- **"Utpāda"** = coming into being, arising

### PAṬICCA-SAMUPPĀDA (Antecedental Concurrence)


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## The Experience of "Seeing"

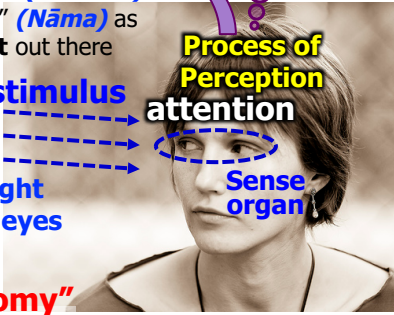


- Experience arises dependent on the presence of necessary conditions:




**Light source**





**Process of Perception**  
**attention**

**Sense organ**



**Mental Image (Rūpa)**

Re-cognizing (*Papañca*) the Perception (*Viññāna*) of the "Dog" (*Nāma*) as an **Object** out there



stimulus

Reflected light entering the eyes

**"Dichotomy"**

**OBJECTIVE** ("loka") ← **EXPERIENCE** → **SUBJECTIVE** ("atta")



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## Sensation of Colours

- The simple act of seeing a colour triggers a **spontaneous reaction** in the central nervous system - this is automatic;
- It isn't caused by any association, but by the wavelength of the colour;
- Objects reflect light at different wavelengths, and our brain interprets these wavelengths as different colours;
- Blue (the shortest wavelength) through green and yellow, to red (the longest wavelength);
- The long wavelengths (**red & orange colours**) are said to **arouse (aggitate) the nervous system** - heartrate and blood pressure increase.
- The short wavelengths (**blue, green & violet colours**) are meant to **relax the nervous system**.

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## MIND AS AN ACTIVITY


### THREE PARTS OF MENTAL EXPERIENCES:

- **Viññāna** : **Process of Perception** (**Perception**)
  - what was perceive through the sense organs;
- **Mano** : **Cognitive Process** (**Cognition & Conception**)
  - categorized interpretation (*papañca*) of the perception by giving meaning (*nāma*) to what was perceived (*rūpa*);
- **Citta** : **Affective Process** (**Mood / Temperament**)
  - emotional reaction (*tanhā*) from emotional excitement to pleasant & unpleasant feelings (*vedanā*) giving rise to mood or temperament (emotional state of mind);
  - personalizing (*upādāna*) the experience leading to the notion of a self-centered existence.

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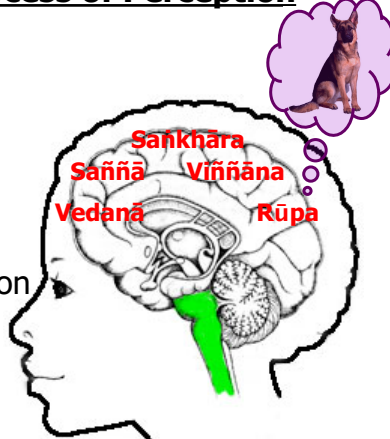
## THE PROCESS OF PERCEPTION




**Pañca-khandha** (CTA "the 5 aggregates")

**The 5 Constituents of the Process of Perception**


- Rūpa** – Seeing an Image
- Vedanā** – Feeling
- Saññā** – Sensation
- Saṅkhāra** – Mental Construction
- Viññāna** – Perception



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## SIX SENSUAL REALMS (*Salāyatana*)




**Cognitive Process**

**Mano**

Categorized Past  
Dhamma  
Re-cognition


Reflected light entering the eyes

**Cakkhu**




Air vibration entering the ears

**Sota**



Odor entering the nose

**Ghāna**



**Rūpa**  
Sight


**Gandha**  
Smell

**Rasa**  
Taste

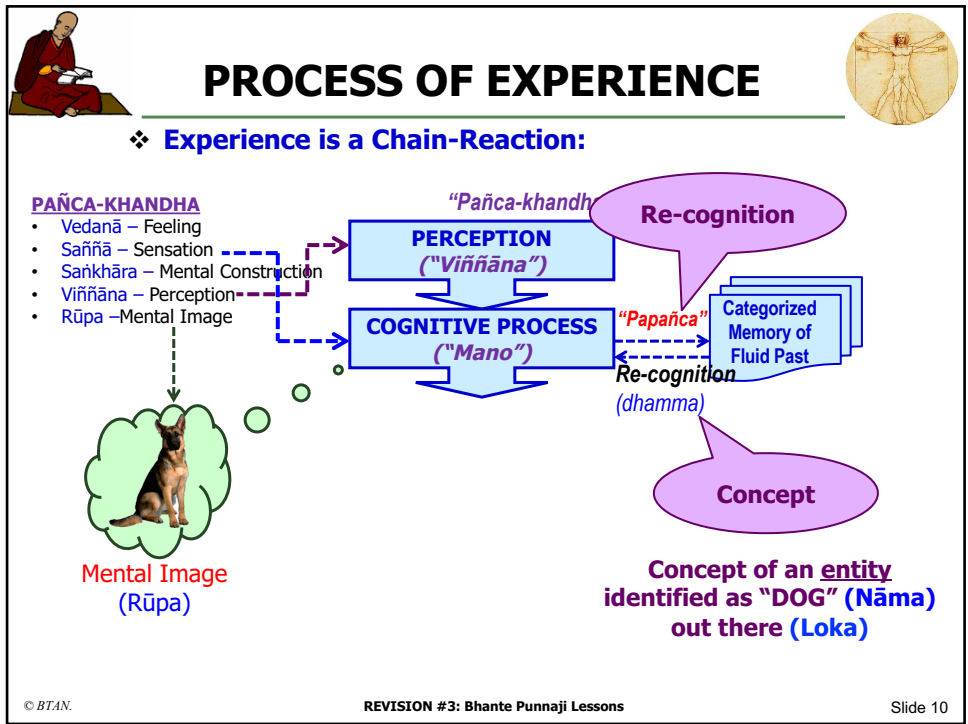
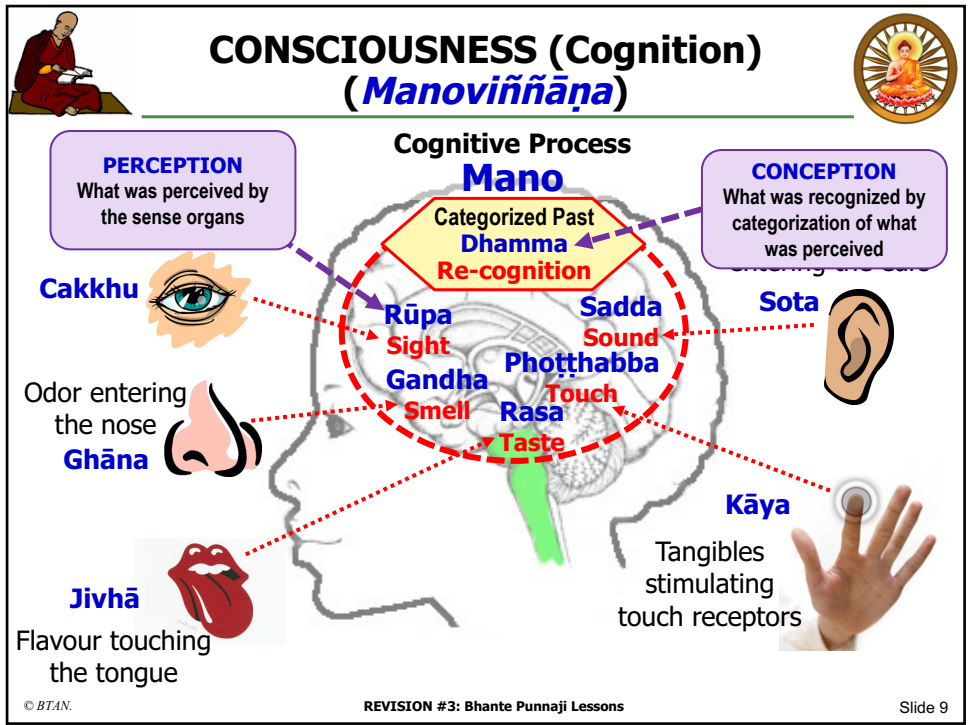
**Phoṭṭhabba**  
Touch

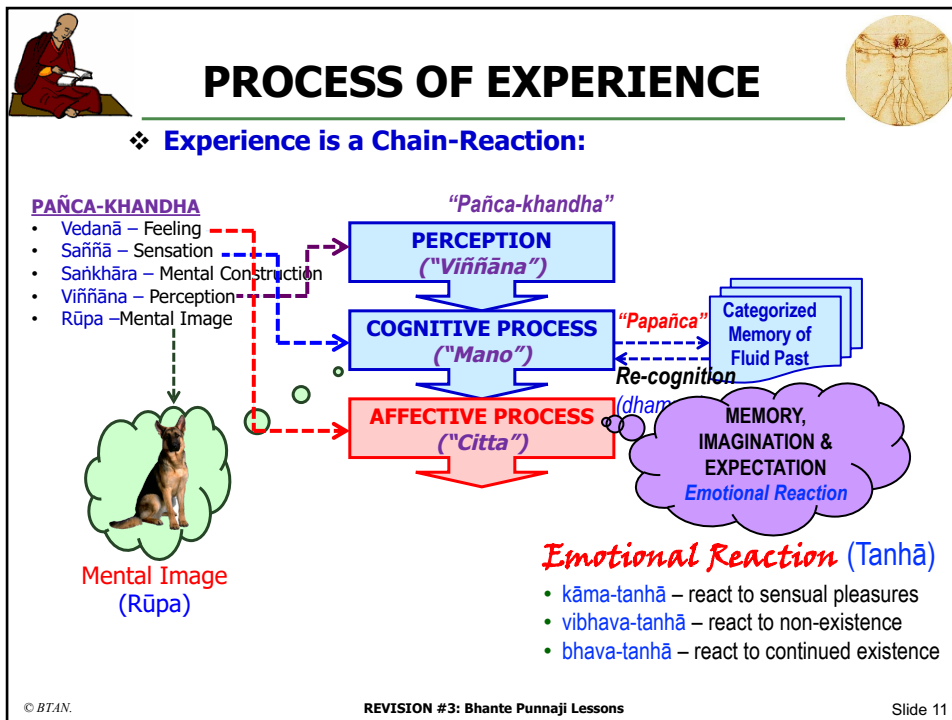
Tangibles stimulating touch receptors

**Kāya**



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## DHAMMACAKKAPPAVATTANA SUTTA

### Setting into Motion the Wheel of Dhamma

**1. Dukkha:**

**2. Samudaya:**

**3. Nirodha:**



**4. Magga:**

There is suffering

There is the origin of suffering

There is an end to suffering

The way leading to the cessation of suffering





## THE FIRST NOBLE TRUTH

### THERE IS SUFFERING (**DUKKHA**)

- This is the noble truth of suffering: (1) **birth** is suffering, (2) **aging** is suffering, (3) **illness** is suffering, (4) **death** is suffering;
- (5) separation from what is **pleasing** is suffering;
- (6) union with what is **displeasing** is suffering;
- (7) not to get what one **wants** is suffering;
- in brief, (8) the **five aggregates subject to clinging** (*pañcupādānakkhandhā*) is suffering.

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## THE SECOND NOBLE TRUTH

### ORIGIN (CAUSE) OF SUFFERING (**SAMUDAYA**)


- It is this **craving** (*tanhā*) which leads to renewed existence, accompanied by delight and lust, seeking delight here and there;
- that is, **craving** for sensual pleasures, ← **kāma-tanhā**
- **craving** for non-existence, ← **vibhava-tanhā**
- **craving** for continued existence. ← **bhava-tanhā**

**Tanhā = Emotional reactions** ("craving")

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## Pañcupādānakkhandhā




- These **Five Constituents of the Process of Perception** (*pañcupādānakkhandhā*) when personalized (*upādāna*) becomes the personality or "self."
- In other words, **personalization** produces the **personality or self**.
- It is at this stage that a distinction is made between the **self** and the **not self**.
- Personalizing (*upādāna*) the **subjective process** makes it "mine," and alienating the **object** makes it "not mine."
- In other words, what is **personalized** (*upādāna*) turns it into the personality (*upādāna paccayā bhavo*).
- What is **alienated** becomes the external object.
- It is the external object that we may fall in love with or begin to hate. To fall in love is to want to make the "**not mine**" object as "**mine**."

**Level 3 book page 50 (49-50)**

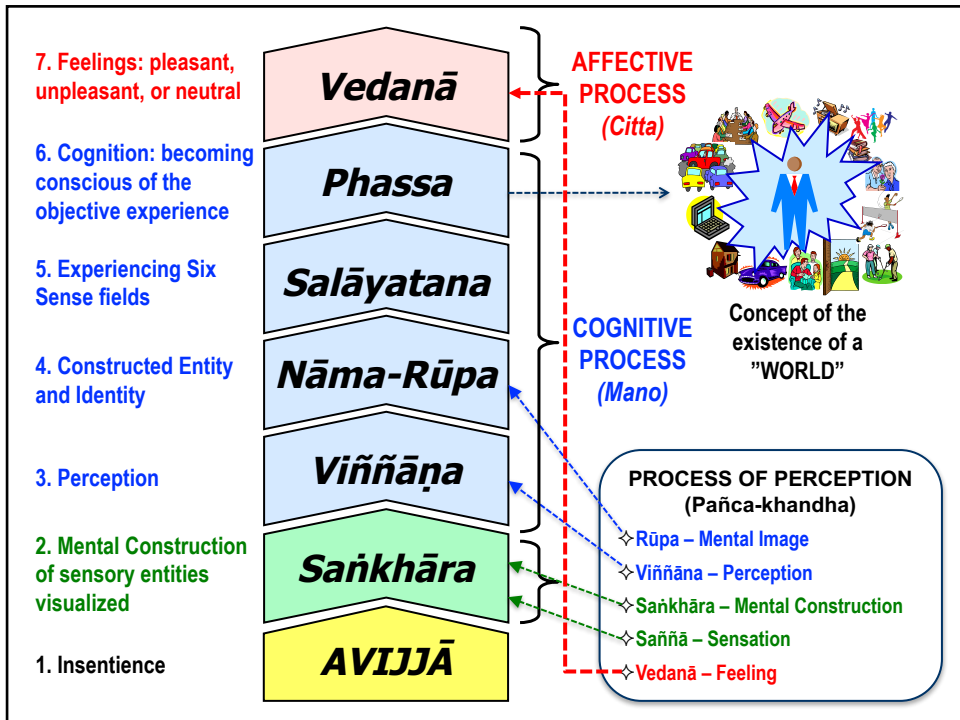
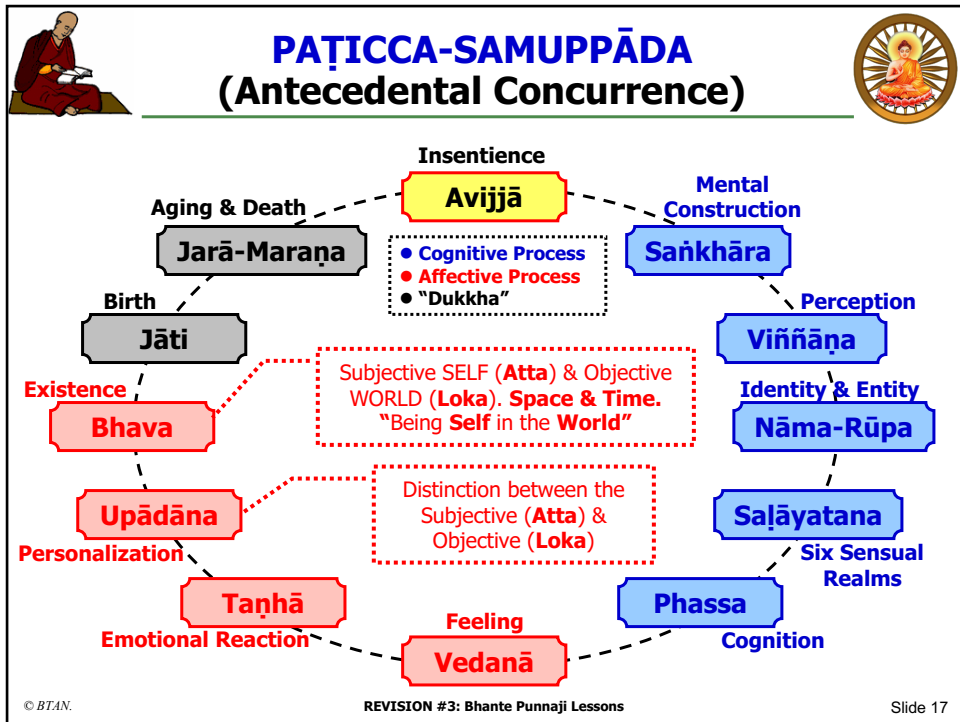
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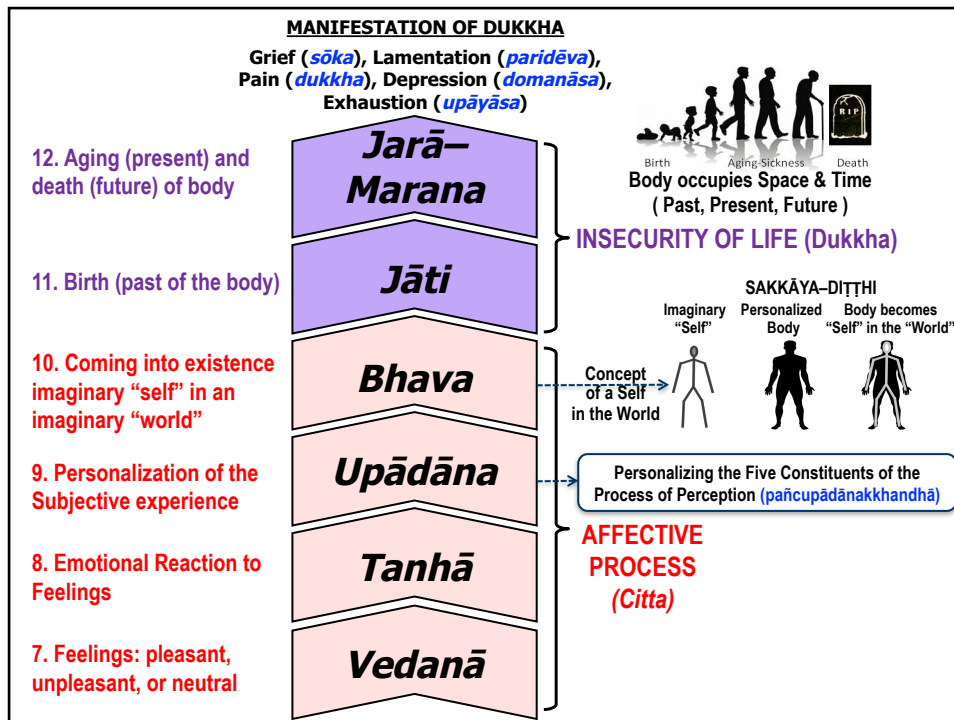
## Linking Bodily Sensations



- Sensation (*saññā*) of brushing on the hand
- Feeling the pleasant sensation (*vedanā*) and seeing fake hand being brushed
- Associating how we feel with what we see (multi-modality association)
- Personalizing (*upādāna*) the fake hand based on this association







**QUESTIONS ?**

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